UNITY.

FREEDOM, FELLOWSHIP AND CHARACTER IN RELIGION.

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EDITORIAL.

J. LL. J.

THE CHURCH'S GREATEST NEED.

The cause of rational religion now waits not for a prophet, a scholar, an orator, nor even yet an organizing Bishop, so much as it does for an architect. One who can free himself from the tyranny of the conventional type of church buildings, diminutive cathedrals, gothic infelicities, the most costly and least available and practical of modern buildings. The call is for the man who will teach us how to convert spires, groined roofs, bells, stained windows and sham buttrasses into interior cosiness and utility; one who will teach us how to build a church as economically as we build a home, and teach us to beautify the interior of the one as we do the other with mementoes of the love, taste and devotion of its inmates. Ann Arbor, Saginaw, Grand Haven, Charlotte, Mich., Madison, Wis., Des Moines, Iowa, and St. Paul, Minn., are just now needing this man, who will teach them to secure for from $5,000 to $10,000 better comfort than the conventional architect will give them for $10,000 or $15,000. The call is for an apostle of brick and mortar.

THE IMPENDING ELECTION.

Far be it from UNITY to think lightly of the significance of the approaching election; yet it is our duty to rebuke sectarian narrowness in politics as in religion. After due appreciation of the zeal that may be aroused in the interest of ideas and principles, we can but deplore the immense demoralization that must ensue from the party-hatred and the unqualified extravagance of party oratory which these quadrennial excitements bring. Let us remember that honorable men are found in both parties, and that patriotism actuates people to do very different things. On the 17th inst., Rev. J. T. Bixby, of Meadville, preached a sermon on the Voter's Duty, full of timely wisdom, from which we quote:

"Primarily, then, I would impress upon you this, which I have just been saying, that the position of the voter is not a place of privilege, but a post of duty. The possession of the suffrage is not a piece of property which you can do with as you fancy, or as you can get the most advantage from it, but it is a trust. When you received the suffrage, you were solemnly appointed one of the *stewards* of this magnificent country and of its still more magnificent future. One of its *stewards*, I say. The men who now constitute the governing body of this country do not *own* it, they but hold it for the common good of all. * * * Yes, friends, be sure and take your pencils with you to the polls and resolutely use them against every unworthy name. Be not so careless nor so unpatriotic as to vote without scrutiny whatever ticket the party manager puts into your hand. But scrutinize it carefully and expurgate it thoroughly, if it needs it, before you put it in the ballot-box. The party managers, of course, will entreat you to vote for this and that man, for the sake of the party, even if his course has been crooked and his hands unclean; they will tell you you can do no good by scratching—will only throw your vote away. Do not listen to them; but keep the good of your country and respect for uprightness elevated above all petty partisan advantages."

INDEFINABLE TERRITORY.

Stopford A. Brooks of England, G. C. Miln of Brooklyn, A. A. Hoskins of Milwaukee, and Dr. W. H. Thomas of this city, enjoy at the present time an unwonted reputation for heresy, the three former having withdrawn from their respective fellowships—the Episcopalian, Congregational and Methodist churches—the latter having been invited to withdraw, bur refused. The four confess to about the same heresies. Each avow a dissent from the accepted dogmas of the Trinity, Infallibility, and the Atonement, but each is equally anxious to disclaim the Unitarian position. This is partly, perhaps, a dread of passing out of one ecclesiasticism into another, but chiefly, as they themselves avow, because in some way they still cling to a belief in the supernatural and miraculous origin and power of Christ.

These four preachers represent large and hopeful constituency, and are doing perhaps all the better work for Freedom, Fellowship and Character in Religion, on account of their independence of position.

It is a long road from supernatural to natural religion, from the thought of the Divine Man to the divine humanity of which the man Christ Jesus is representative. 'Tis necessary that those making the journey should camp by the way and rest; but the church of the future will find its foundations divinely secure in the divinity of common things. Fellowship and not Independency will be its watchword, and on its banners will be inscribed the words of Character, rather than the names of men, living or dead.

DR. THOMAS.

In common with the progressive people everywhere, we have nothing but love and tender regard for our genial and gifted neighbor, Dr. Thomas. But we can but regret his present position. We doubt not that an ingenious examination and judicial interpretation of antique documents on the one hand and a lawyer-like reduction of the Doctor's dangerous heterodoxy to its simplest terms on the other, will result in a case in which a sworn jury will be at a loss to know how to avoid the verdict of "not guilty." The trial that is now pending will doubtless result in proving to many that Dr. Thomas is still a good Methodist, indeed, that the Methodist Church itself is, and always has been, a liberal body; and yet the indisputable facts remain that public opinion, which in these matters is not foolish, has long ago regarded Mr. Thomas at variance with his church, and that there is valid grounds for this opinion, none can know better than the Doctor himself. We can but regret that the affectionate pleadings of his friends and the strength of his church ties has seemed to confuse the technical with the real situation in the mind of this great preacher of the larger faith. The methodist Church is an orthodox church in a sense very clear and very definite. Dr. Thomas is not orthodox in a sense equally clear and definite. We respect the rights of the stalwart Methodists. We believe that their kindly request for his withdrawal should have been heeded, and our sympathy in the approaching trial will go with those who are trying to preserve the integrity of the creeds and the virility of the churches. A genial optimism concerning time and eternity is good, but it is bought at too high a price when intellectual clearness and a certain kind of theological integrity is sacrificed to it. There is danger that the friends will confuse Dr. Thomas by giving to him sympathy when he needs congratulation. When the Rockford Conference asked him to withdraw, they asked him to increase his manhood, to make that influence cubical which is now largely superficial. We fear that now in the presence of a heresy jury, the Doctor will be more willing to state dogmatically a belief towards which in future he will be obliged to confess a second heresy or else disappoint the growing years he has thus far ennobled. The Methodist CHURCH is too big and solid a fact to change its fundamental constitution, but Methodists and a great multitude outside of orthodox "isms" can be reconstructed by such a man. In starting the PEOPLE'S Church in Chicago, Dr. Thomas comes to his own.

CONTRIBUTED ARTICLES.

CHANNING.

GEO. NEWELL LOVEJOY.

His were the Prophet-words that reached
The souls of men to do them good;
His was the heart that labored for
The welfare of the Brotherhood.
His was the voice that told the care
The Father has for all mankind;
His was the life that ever sought
Man unto man in love to bind.

O fair, white soul! O Christ-like one!
Dwelling to-day on Blissful Heights,
We waft thee praise from lips that tell
The heart's dear calm, the heart's delights.
Until the end of earthly things
Thy name shall live a spell-word dear;
Thy work a grace to *silent* grow
More fragrant with each passing year.

ANN ARBOR, Mich.

THE LIBERAL PREACHERS OF ENGLAND OUT OF THE PULPIT.

VI.
FRANCES POWER COBBE.

MRS. S. B. BEALS.

There are probably many among the readers of UNITY who have never seen the writings of Frances Power Cobbe,—perhaps some who have never even heard her name. It will, therefore, be well to introduce our "Preacher" to her new audience by giving them a notion of the way in which her life has been passed, assuring them that if they will follow up this introduction, by reading her books, they will feel the power of a genius whose enthusiasm brightens every theme she touches, and so pervades her whole nature that she has been described as a "great sunbeam" or a "social fire" whose warmth attracts and cheers all who come within its influence.

Most of the facts recorded in this paper are taken from an article written by the Rev. J. W. Chadwick for the *Christian Examiner* of Nov., 1867. If any of our readers can refer to that article, they will learn more than space permits to be given here, of the life and writings of a woman who, Mr. Chadwick says, "deserves to rank among the noblest of her time."

Frances Power Cobbe was born in Dublin in 1822. Her ancestors had lived for several generations in Ireland; the first one who went thither, from England, having been Archbishop of Dublin. She was, by descent and education, a member of the English Church, such a thing as a Dissenter being unknown in the family. She was the youngest child of her parents and the only daughter. Her education was of the sort usually given, at that time,

to girls of her rank in life; and its results such that, when it was "finished," she found herself "utterly and absolutely ignorant of everything in the world that could really be called knowledge." But does not this very discovery show the nature of the girl who made it? And yet more is her nobility seen in the heroic way in which she at once set herself to get what others had failed to give her.

By the necessities of her position as the only daughter, and by her mother's general ill health, she was left largely to herself. But she could not have been lonely; her whole mind and heart were too full of the purpose which animated her, and of the thoughts which occupied her girlish meditations. "The Bible and the 'Pilgrim's Progress,'" says Mr. Chadwick, "peopled the vast rooms of the grand old house with saintly and angelic company;" and in "The Whole Duty of Man" the child's brain found "nutriment, which did not come amiss in after years, when from that brain another and far better theory of duty sprang, full armed."

What wonder that to this young mind, filled with such thoughts and so apart from the influence of the outside world, doubts of the creed she had inherited should come in? For four years she struggled with them in vain. At last, "one day in Spring, as she was dreaming over her favorite Shelley, it came into her to say to herself that, though she knew nothing of God or heaven, or any law beyond that of her own soul, she would be true to that,—she would deserve her own esteem; and this resolution brought almost immediately, by its own power as it were, a fresh kind of faith in God, a sense that, somehow, such an effort must be pleasing to her Creator who had given that inner law."

But, so far as she then knew, these thoughts, which had brought with them such peace, were shared by no other soul in all the world. Not long after, however, she found the sympathy she sought in the "Life of Blanco White," and, yet more, in Theodore Parker's "Discourse of Religion." Later still, when her mother's death brought close to her heart "the question of the future life, she wrote to Parker asking him why he believed in immortality. His sermon of the 'Immortal Life,' which has been food to many a hungry soul, was his reply."

The comfort she found in the strong faith of the man, who became thereafter the object of her devoted friendship, she must have given back "good measure, pressed down and running over," into many another sorrowing heart, since that time of her early grief. For, from few writings shines forth a vision so clear and bright as hers, of "the heaven-wide glory of the endless years, each one of which shall bring us nearer and nearer still to God."

After the death of her father, she lived for a while with Mary Carpenter, in Bristol, England, sharing the labors of that devoted woman in behalf of outcast children. The results of this experience, and of that gained by visiting the forlorn inmates of work-houses, she embodied in many eloquent papers, setting forth the wrongs suffered by the poor, the inadequacy of laws intended for the relief or suppression of poverty, and the need of speedy remedy.

Her subsequent life, to the present time, has been largely given to similar efforts in behalf of the lowly; especially for the protection of helpless brutes, who suffer from the barbarities practised in the name of science. The rest of her time, except in intervals of sickness, she has devoted to hard literary work, but not "for the most part," as Mr. Chadwick observes, "to literature, as such, has she given her energies, but to literature as a means of spreading her ideas of the truth and right."

Since the time when "with tears and struggles untold, she separated herself from the Church endeared to her by the sacred associations of childhood and family affection, Miss Cobbe has called herself simply a "Theist."

The candor and sincerity of her character made impossible for her any appearance of agreement with creeds abhorrent to her faith in the absolute goodness of God; and, since she believes, with others in our time, that these creeds are not merely corruptions of the true Christianity, but incorporated, by the agreement of the centuries, into its very substance, she gave up the name "Christian;" feeling also that, by so doing, she avoided controversy about a name which many would dispute her right to bear.

Of all those, however, who keep it still, in spite of doubt or change, believing that it necessitates no other creed than that of love to God and man, as exemplified in the life and death of Jesus, not one can hold in deeper reverence him whose character we describe, when we say—the *Christ.*

To her, he is "the greatest soul of his time, as of all time." She is by no means satisfied with the position so often given him in "Rational" systems of religion, that of the supreme "Moral Reformer" of the world. This he was, but something far more also. In his life and teachings, "that life so pure and holy that men saw, as in a visible parable, what it meant to be God's beloved son," she sees the turning-point between the old world and the new. "In the old world all was complete after its kind; man fulfilled his own ideal and did that which he aimed to do of beautiful, noble and devoted. In the new world nothing is complete, but all is straining upward after God and an unattainable perfection of holiness. * * * * Christ was he who opened the age of endless progress."

Because of this new spiritual element which He introduced into the life of mankind, he became the "Regenerator and (in the deepest philosophic sense) the Savior of humanity."

All this Miss Cobbe believes of Jesus, notwithstanding her full recognition of the doubts which modern criticism has thrown upon the records of his life, and the consequent uncertainty of our knowledge of its details.

"One thing," she says, "we may hold with approximate certainty, and that is, that all the highest doctrines, the purest moral precepts, the most profound spiritual revelations recorded in the gospels, were actually those of Christ himself. * * * * If he did not speak those words of wisdom, who could have recorded them for Him? 'It would have taken a Jesus to forge a Jesus.'"

It is not, then, any strange doctrine which this "Preacher" of the "Faith of the Future" sets before us; rather does she show us the germs of its great truths folded up in all creeds which have been dear to the hearts of men from the beginning. Error is transitory and drops away like the leaves when summer is gone; but truth is the blossom of the tree of life, bearing in its bosom the seed which never perishes, but is renewed in increasing beauty from age to age.

Deep in human consciousness lies the true basis of human faith. We believe, not because of some historic record of an external revelation, but because of the internal, authoritative revelation of God to each individual soul. It is the office of history to "corroborate" this revelation; both by its wonderful story of the progress of the race under the guiding hand of God; and, yet more, by its record of the lives of those illuminated souls, who have been "burning and shining lights" along the way.

"All minds are of one family," Channing taught; and this later teacher repeats the lesson by showing that the Moral Law, personified for us in the Being of God, is also the rock underlying all else in the nature of man, and remaining unshaken amid whatever storms of doubt or unbelief. His perception of right, his knowledge,—from which he cannot escape,—that THAT, and *that only* is what he ought to do, is the indestructible cord which binds man forever to the very throne of God. "For this all-holy law, for the virtue which lies in obedience to it, the worlds are cradles and Immortality man's day of work." Its commands are not founded upon the arbitrary will of a Being who, had he so chosen, might have made good, evil, and evil, good; but upon the "Moral Perfection" which is the essential element in the nature of our God."

This attribute alone it is which calls forth the adoration of his human children. Without it his power might, indeed, compel a slavish submission, and the wonders of his creation excite our admiration; but the loving reverence, the glad obedience of the human soul wait upon goodness—that goodness which alone glorifies omnipotence itself, and shines through the symbols of its beauty in earth and sky. "The heavens declare the glory of God," sings the poet of old, but, as he gazes upward, a diviner beauty stirs his soul to yet loftier song,—"the law of the Lord is perfect, converting (renewing) the soul."

From this belief in the supremacy of the law of Righteousness, in the nature alike of God and man, comes a conviction which, Miss Cobbe tells us, "is past all price in value to the soul"—that the goodness of God is goodness in *our sense* of the word.

"We have but to descend into the sanctuary of our souls and ask the oracle therein, *what* is the justice, the goodness, the holiness we spontaneously adore, and we shall obtain an answer which will shadow forth our Father in Heaven better than any formulas can do, and as well as our minds, at their particular stage of growth, can understand. As we ourselves grow more like him, that ideal will continue to rise higher and higher in its *positive* conception of what justice and goodness mean; but at all times it is *negatively* true. Nothing that we ever think unjust, cruel or unholy, can belong to him who has made us despise and abhor whatever we feel to bear those characters."*

The faith which finds in individual consciousness the basis of religion and rejoices in its conviction of the absolute goodness of God, throws the light of an unfailing hope on the dark problem of sin.

Though God has made each human soul for virtue,—for the unspeakable joy of an eternal approach to his own holiness—he has also conferred upon it the awful gift of Moral Freedom. By the exercise of this, indeed, is virtue alone possible to man,—its very essence lying in the *choice* of good rather than evil.

In the nature of every child of God is a "Righteous Will," always refusing consent to sin; but, by conflict therewith, coming to the consciousness of itself and of the all-holy Sovereign Will above it. Shall we doubt the ultimate triumph of that Righteous Will which is in itself a part of the irresistible Goodness of the Universe? Working with this righteous will, in each separate soul of man, is the uplifting power of the eternal and peculiar love of God for that soul,—the secret of whose personality is the germ of a special, spiritual beauty, planted by God, and forever cherished by his love. In his sight—with whom is neither past nor future—we are *now* the blessed creatures we are yet to be; and though the happy consciousness of that present love is possessed only by the obedient soul, it is waiting, as it were, for each one; ready, ever to greet the returning prodigal, even "while yet a great way off," with the joyous kiss of welcome.

Can we not all bear witness to the power of this abiding love of God? From what other source can come those sudden changes from evil to good, in the lives of men around us? And in our own souls, when, after long, dreary days and months, wherein life has seemed a heavy burden, and we have cried despairingly, "Who shall show us any good?"—suddenly the dark cloud has lifted, and a new sense of the glory of life, the beauty of its affections, the joy of its service, the sublime hope of its unending growth, has flooded us with light—do we not repeat, with glad assurance, those words spoken of the sparrows, "Not *one* of them is forgotten before God?"

"When we are presuming to speak of the awful character of God, it is not our business to inquire what it is *just possible* he may be or do without injustice or cruelty, but what is the very highest, the noblest, the kindest, the most royal and father-like thing we can possibly lift our minds to conceive. When we have found *that*, we may be assured it is the nearest we can yet approach to the truth. By and by, when we are loftier, nobler and kinder, too, we shall get nearer to it still. Of all impossible things the most impossible must surely be, that a *man* should dream something of the good and the noble, and that it should prove, at last, that his Creator was less good and less noble than he had

*"Religious Duty," page 146.

dreamed. We theists, then, I conceive, are justified (even in this dim world of imperfect and uncertain vision) in holding clearly and boldly, as the very core of our faith, that God loves eternally and unalterably every creature he has made; and that our sin, while it draws a thick veil over our eyes, and makes it impossible to give us the joy of communion with him, yet never changes him, never blackens that Sun of love in the heavens."*

There is yet another thought, full of blessing to us all, shining out from a religion based upon the consciousness of the individual soul. Herein lies the true foundation of human fellowship and brotherhood. What else shall give us such true respect and love for our neighbor as the belief that to him God gives a special revelation of himself?

"Spirit is always lovely," says the Bhagvat Gita. In each human soul lies hidden a new form of that loveliness, a new "thought of God." In drawing near to that, we draw near also to him, of whom we know little indeed if we fail to gather up into our hearts these revelations of his thought which are all about us. Without the reverence growing out of a belief like this, our "Preacher" tells us we have no right to offer help to any human soul. "We have no *right* to do a man a service in a spirit which (if he knew it) would make it a humiliation for him to receive it. * * * * Not till we can look him in the face as brother to brother, and know that he might see into our hearts, and find there only genuine sympathy and tenderness, is it lawful for us to serve him. It must be blessed for him to receive our aid before it can be blessed for us to give it. * * * * This is the special work of religion, to aid us by the love of God to raise the service of man into a task of love. And here finally is our one great hope of bringing our own souls into union with God. A life without love, even if it be a life of strictest morality, or of ascetic struggles after divine communion, will never bring us really into God's inner temple. Each step we gain thitherward we shall lose again by the jar of hard or unkind feelings, and at the end of years be further away than at first. To cast out of our hearts all bitterness once and forever; to cultivate by gentle thoughts and self-sacrificing deeds the power of sympathy; to ask God to pour the spirit of love into our souls—these are the means whereby we may come nearer to him with unerring certainty. 'He that dwelleth in love dwelleth in God and God in him'."†

It has been the aim of this short review of Miss Cobbe's writings to dwell especially upon those principles which lie at the foundation of her faith. These, as stated by herself, are: "The absolute Goodness of God: The final salvation of every created soul: The divine authority of conscience." These sublime truths she holds and enforces with a joyous enthusiasm that cannot fail to communicate itself to the hearts of her readers. They feel, as if for the first time, the solemn responsibilities and unspeakable privilege of life. Her glowing words set forth the "Thankfulness" with which we should welcome its discipline, whether of sorrow or of joy; and remind us of the new strength imparted to the asking soul in those seasons of sacred communion with God, wherein he bestows the clearest revelation of himself.

In the spirit of this filial relationship to the "Father in Heaven," she teaches the broadest and closest fellowship with all the children of his love. "If we are to climb up to God we must bear our brethren along with us." The degradation caused by ignorance and sin rouses no contempt in her sympathizing heart. Rather, as she looks upon the poor ones held in that sad and sometimes unconscious bondage, she suffers "as bound with them;" with a grief like that which, as she herself tells us, Mary Carpenter felt when a child left her 'Reformatory" and returned to its evil ways. "A real vicarious *repentance* for the poor little sinner, a Christ-like sentiment infinitely sacred."

Truly, we have in this woman, so true, so brave, so full of love to God and man, a worthy Preacher and Prophet of the ever-coming kingdom of God..

* "Hopes of the Human Race," page 192.

† "Broken Lights," pages 240-242.

THE MORAL GAINS OF CHRISTIANITY.

I.

W. M. SALTER.

Dr. Bartol said at Concord, this summer: "Three great words in the world's progress have been spoken since the Bible was written,—liberty, woman's rights and the rights of animals."

This may need qualification and reference was made to the Buddhist humanity to animals, which is in striking contrast to the temper of Paul's question, "Doth God take care for oxen?" (1 Cor. ix. 9); as to liberty, municipal and personal, Lecky (to whose "History of European Morals" we are throughout indebted, our paper being hardly more than a hasty resume of its contents,) notes the high degree of it in the Roman Empire, saying that "the intellectual liberty had never been equalled" (Vol. I., p. 475, n. 2); and as to "woman's rights," which we may presume to mean more than the right to vote, women "arrived during the Empire at a point of freedom and dignity, which they subsequently lost and have never altogether regained" (II., 322), the canon law acting later very unfavorably upon the legal status of women, and Maine, in his "Ancient Law," being even led to say, "No society which preserves any tincture of Christian institutions is likely to restore to married women the personal liberty conferred on them by the middle Roman law" (p. 158).*

Dr. Bartol's statement may, however, in general be accepted, remembering how extensive slavery was in the Empire, and that woman's claim for

*Lest we seem guilty of an anachronism, the Empire and middle Roman law being in point of time later than the Bible, let us say that we suppose Dr. Bartol to refer to changes wrought after the Bible had begun to have its *influence*, not merely after it was written; and the high degree of liberty for man and woman in the Empire was due to other than Christian causes; viz., among others, the stoical philosophy.

political equality is entirely a modern one, not even the French revolutionists daring to accept it; though the progress that he notes is hardly of Christian inspiration, those countries where Christian influence has been most unrestricted and the touch of modern industrial civilization has been least felt, viz., Spain and Southern Italy, being indeed those in which inhumanity to animals is most wanton.

But if there has been moral progress since the Bible, and to some extent independently of Christianity, shall we not ask, with some curiosity, what is the progress marked by Christianity itself, what were its gains upon the morals that had preceded it? Most of us were born under Christian influences, and though we no longer hold many of its doctrines and feel the inadequacy of its moral ideal to the needs of the modern world, still have a kind of piety toward it, and would do it full, if not more than, justice. We indeed believe that moral advances are yet to be made, and more than Dr. Bartol seems to be aware of; but this should not make us indifferent to the advances that have already taken place; we should rather base ourselves on them and be sure that we lose none of them, treasuring the past rather than crying out against it, and leading the spirit that once animated it on to the new issues.

When we speak of the moral gains of Christianity, we do not mean over religions out of the line of historical succession, as the Hindu or Chinese religions, or even over the Persian or Egyptian religions (though the former undoubtedly, and the latter probably, stand in the line, indirectly, through their influence on Judaism). The place of Judaism, too, is peculiar. Christianity took the place of the religions of the Roman Empire; there was a moral contrast between it and them, but there was no such contrast between it and Judaism; rather was it born of Judaism, substantially identical with Judaism, and may perhaps be properly called Judaism, *spread abroad and made practically powerful.* There is no elevated saying or conception in the gospels that may not be matched in the old prophets. Jesus *was* one of the prophets, lit upon a more favorable day for the accomplishment of their dreams, and destined, as he believed, to occupy a conspicuous place in the fulfilment.

We do not speak, then, of the gains of Christianity over Judaism (for the lacking of the latter was not in ideas, but in the will to spread them, and the first missionaries of the new religion were Jews), but over the Greek and Roman religions, which it supplanted. The Gothic tribes, which came later under the influence of the new faith, stand, too, in a peculiar relation to it; for by reason of their comparative purity of morals and respect for woman, they furnished a soil for the Christian seed, in these respects far more favorable than it had previously been able to find. They themselves would probably have been corrupted—as indeed they were—by contact with the old, luxurious and somewhat effeminate civilization of the Empire. But what on the other hand would have been the fortune of Christianity without this fresh soil in which to cast itself, we are not able to say.

The moral ideas of Christianity were not new as ideas, for, as they had been uttered in glowing terms by the Hebrew prophets they were to a large extent the common property of the stoical philosophers. Socrates is reported (Arrian's Epictetus, i., 9) to have called himself a citizen of the world, though Aristotle was less generous, teaching that Greeks had no more duties to barbarians than to wild beasts: Cicero gives us as distinct a statement of the doctrine of universal brotherhood as we can find in any Christian teaching: "The law imprinted on the hearts of all men is to love the members of society as themselves. The eternal, universal, unchangeable law of all beings is to seek the good of one another, like children of the same Father." Again: "To reduce man to the duties of his own city, and to disengage him from duties to the members of other cities, is to break the universal society of the human race." Terence's line is well known: "*N'hil humani a me alienum puto;*" "What is a Roman Knight, or freedman, or slave?" said Seneca; "these are but names springing from ambition or from injury."

Many passages of a similar spirit might be quoted from Epictetus and Marcus Aurelius, the latter saying, with almost the tenderness of Isaiah or Jesus, "It is right that man should love those who have offended him. He will do so when he remembers that all men are his relations, and that it is through ignorance, and involuntarily, that they sin,—and then, we all die so soon." The sadness of this may seem to have a mournful cast, but its tenderness is unsurpassed. (*Cf.* Lecky, I., 253–4 and 266–7.) Some of the Roman lawyers advanced doctrines in regard to the natural equality of men, as against slavery, that were more akin to the spirit of the French revolution and our own abolitionists than to any express Christian teaching.

How is it, then, that we speak of the advanced nature of Christian morality? To answer this, we must consider the separation that existed between the ideas of the philosophers and the moral life of the people, as again between the latter and the prevalent religious rites.

The people of the Roman Empire were corrupt from a variety of causes. The Imperial system acted unfavorably upon the virtue of the higher classes, since it reduced their influence in public affairs to a minimum, and made them turn to other and lower sources of interest and amusement. Slavery was most prejudicial to the interests of the lower classes, placing a stigma upon labor and making *free* labor well-nigh unnecessary; manufactures were almost unknown, and in agriculture, though the distant provinces were affected favorably rather than otherwise by the Imperial system, the Italian peasant proprietors stood at great disadvantage compared with the rich land-owners with their bodies of slaves. They soon became involved in debt, and as the number of slaves made hired laborers unnecessary, they tended more and more to the cities, where their wants were met by the Imperial distribution of corn. An immense (virtually) pauper class was thus created, caused by the industrial conditions of the time, perpetuated by

the distributions, which no Emperor dared suspend or even restrict, and kept in good humor by the gladiatorial spectacles. It is hardly necessary to add that public spirit had died out of the higher as well as the lower classes, the former revelling in luxury and sensuality, the latter accustoming themselves to the most brutalizing spectacles, themselves often entering the lists, infanticide becoming common among all classes, and the exposing and desertion of children being considered a venial offense on the part of poor parents. Between the masses, with such tastes and habits and the philosophical few, there was a great separation. Lecky, after giving instances of excessive barbarity in connection with the shows, and saying, "So intense was the craving for blood, that a prince was less unpopular if he neglected the distribution of corn, than if he neglected the games; and Nero himself, on account of his munificence in this respect, was probably the sovereign who was most beloved by the Roman multitude" (I., 298), add, "It is well for us to look steadily on such facts as these. They display more vividly than any mere philosophical disquisition the abyss of depravity into which it is possible for human nature to sink. They furnish us with striking proof of the reality of the moral progress we have attained, and they enable us in some degree to estimate the regenerating influence that Christianity has exercised in the world; for the destruction of the gladiatorial games is all its work. Philosophers, indeed, might deplore them, gentle natures might shrink from their contagion, but to the multitude they possessed a charm which nothing but the new religion could overcome."

The feeling of moralists in general was not so strong as the later Christian feeling, for few demanded more than that the games should be restricted; but even if it had been, their own thoughts and writings, even with the help of some direct preaching (Lecky styles the cynics "preachers," and compares them to the mendicant orders of Catholicism), could not have had any great influence on the masses. This was indeed the great problem with the moralists, how they should reach the people; they were not without their influence, they gave to the Empire many great and good rulers, it was a maxim with them that "the sage should take part in public life," in the darkest days they remained true and pure, and they had a considerable part in forming Roman jurisprudence and in effecting legislative reforms (in the field of family life and of slavery), but stronger forces than they possessed were necessary to do the direct and personal work that Christianity accomplished.

But what of the religion of the Empire? Did it not by its rites and teaching serve to stay the tide of general corruption? An answer to this question will show how widely different the Pagan conception of religion was from our own. The Roman genius being pre-eminently political, the Roman religion was mainly subservient to political ends. The feeling that the prosperity of the state was due to other than human causes, led to the endeavor to propitiate the superior Powers by rites and sacrifices. Before the downfall of the Republic, a moral influence and discipline was exercised, but with the introduction of new religions and philosophical scepticism, and Oriental habits of luxury, and the general demoralization already noticed, the moral ideals of the old religion lost their hold upon the reverence of the people, and the sacred rites, though still maintained, were administered in a purely formal and official manner. There were no moral agencies like Christian preaching, or preparation for the sacrament, or confession, or the reading of the Bible, or religious education; Lecky even ventures the statement that "To make men virtuous was no more the function of the priest than of the physician" (II., 2). Religion was a means of averting calamity, obtaining the assistance of the gods, or of foretelling the future, and was thus based on men's fears and ignorance rather than on any moral dispositions. That this distinction between religion and morality as to their origin and manner of development, is a true and a deep one, every one knows who has read the results of modern researches into the early history of man. There are, indeed, abundant illustrations of the idea that morals should be a part of religion: Seneca says, "Do you wish to propitiate the gods? Be good," Epictetus "He who seeks to please the gods must labor as far as lies in him to resemble them," and Lecky remarks that "the duty of serving the Divinity with a pure mind rather than by formal rites, became a commonplace of literature" (I., 263); but it hardly needs to be pointed out that these are the thoughts of "literature" and of the philosophers, and that they had no popular prevalence.

To bridge over this chasm between the thought of the few and the actual life of the many, to make of morals an integral and vital element of religion, was one of the chief services of Christianity; not that it borrowed its ideals from stoicism, for it had an independent origin on Jewish soil and for many years after its appearance in Greece and Rome was slighted and despised by the philosophers, and advanced to heights that they had never tried to reach, yet its ideals had much in common with those of the philosophers and the separation of the best thought and life of the Empire from the masses grew less and less under its influence. The moral advances of Christianity, in detail, must be reserved for statement in another paper; it is enough in closing to emphasize afresh its ethical character, to say that whatever its subsequent failings may have been, whatever its amount of aberglaube, whatever its positive errors and sins, at the start Christianity was a vigorously moral and reformatory movement, working on the heart too exclusively, if you will, and laboring under a delusive hope in regard to external conditions, with the vanishing of which a larger, more comprehensive, more laborious work is laid upon us to-day, yet with its eye on the main point, bringing the dispositions of the heart to the front, making, in Lecky's words, "unlike all Pagan religions" (though this needs qualification), "*moral* teaching a main function of its clergy, *moral* discipline the leading object of its services, *moral* dispositions the necessary condition of the due performance of its rites" (II., 2).

CORRESPONDENCE.

PRAYER.

A recent number of UNITY contains the following editorial sentiment in reference to prayer:

"Prayer-meetings doubtless do much good in their way, and a week of prayer may lead to good results. But whatever our own opinions about public prayer, Jesus has left his rebuke against it; and if that command of his about the closet were obeyed, there would not be a prayer meeting left in Christendom."

We had never supposed there was anything in the spirit or teachings of Jesus to counteract the force of that saying: "The fervent effectual prayer of the righteous man availeth much;" or to annul the Divine promise: "Where two or three are gathered together in my name, there am I in the midst of them." True, he did not say the prayer of the righteous man should be public, or the two or three should be gathered in a prayer-meeting. But, like all his teachings, he set forth the standard, marked the outlines, and left it for the soul of humanity to evolve the methods. Literally followed in all things, there might not be a prayer-meeting, or a home, or a school-house in the world. Spiritually followed, earth is beautiful with the divine essence of prayer—the ties of kin, the wealth of thought. He did say, with authority, "Ask and ye shall receive, seek and ye shall find, knock and it shall be opened unto you,"—And in the Garden of Gethsemane, he did himself pray to the Father, while great drops of sweat fell from his forehead. He also gave to his disciples a formula of prayer.

No one will plead that long prayers at the street corners, or cold and formal prayers at the prayer-meeting, or superficial or heartless prayers at the home altar, are of any value. But we should as soon think of doubting our own existence, as to doubt that the fervent, earnest prayers of good men and women have made the world better.

We are sometimes reminded—when we read how easy it is becoming, in these latter days, to lead a Christian life; how much that was once thought necessary can now be dispensed with—of that anecdote related of Mr. Thomas C. Durant when busily engaged pushing on the Pacific Railroad. A very enthusiastic gentleman came to him one day, and seeing the progress made, exclaimed, "Why! my dear Sir, in a short time we shall have the continent belted with railroads!" "Yes," replied Mr. Durant, calmly; "but it is all the way to California, and but one rail at a time."

True, the Christian life cannot be guaged to each soul by the same standard; but wherever a high standard of spirituality prevails, we feel sure there will be prayer. The church that has a deep, an abiding Christian life, will support a prayer-meeting; the home that sends out heroes, and patriots, and saints, and sages—men and women devoted to the right—will be a home where prayer is heard in the family circle. It seems to me nothing is more earnestly needed in our time than a strong, earnest faith in the power of prayer. Science is enlarging the realms of vision and thought; doubt and skepticism are striking the death-blow to much of the superstition and bigotry of the past; the old creeds are no longer a secure resting-place for the hearts of men and women,—but when will the picture of "The Cotter's Saturday Night" lose its charm and grow old? When will the simple, trusting faith that "God is a rewarder of them that diligently seek him" be anything but the power ever new to stay and strengthen the soul. Nay! blot out from the child's memory the innocent joys that give to its life its halo, rather than the earnest prayers of a sainted father or mother.

It is related of the elder Harper brother, as he started out from the home circle, a boy of sixteen, to seek his fortune in the great city of New York,—where in after years he was to stand at the head of what is said to be the most complete publishing house in the world,—the priceless legacy which he carried with him was not the plain homespun clothing which the faithful hands of his mother had prepared with so much care; but it was that mother's prayer, which he says "fifty years afterwards was as fresh as ever in memory."

We cannot tell, as Dr. Martineau says so beautifully, "just where, across the melting colors, the precise line is that God takes up his abode with us." But prayer has ever been the medium by which the pure in heart have sought to reveal the divine most clearly. Friendship and patriotism have their own language of prayer. In sweet, spiritual refrain, the poet strikes the lyre to the "Martyrs of Liberty,"—

"They will lift their white hands in a blessing;
We shall know by the tear that it brings,
The rapture of friendship confessing,
White hands and the waving of wings."

The deepest language of the human soul must ever express itself in prayer, and there is a pathos, full of relenting sadness, in the language of the poet to the fathers and mothers in Christian lands and Christian churches, whose piety finds no deep expression in heartfelt prayer:—

"I'm sitting by the open grate—
My darling children near my chair:
Sometime these brows will wrinkled be,
That shine to-night so smooth and fair.

"I try to make their childhood bright:
They read, they ride, they romp, they play;
But still it haunts my thoughts to-night,
They never heard their father pray.

"God gives us plenty, gives us health,
They love their home, they've not a care;
They're poor in spite of all my wealth,
Without a father's fervent prayer."

Let the means for the culture of mind and thought be multiplied—the various associations for mutual improvement, and for an elevated standard in ethics and morals in society, be cheerfully organized and sustained; but do not let us think we need less prayer; do not let us think that Christian homes and Christian churches can be a "savor of life unto life" without prayer. Dr. Horace Bushnell says, so truly: "We need to be in the drill of observance as well as in the liberty of faith." This we know to be true in temporal things, is it not equally so in spiritual? We might part with much counsel as to the manner of reform, far better than with that beautiful definition of prayer given by Archbishop Trench:

"When prayer delights the least, then learn to say,
Soul, now is greatest need that thou should'st pray.

"Say, what is prayer, when it is prayer indeed?
The mighty utterance of a mighty need.

"The man is praying who doth press with might
Out of his darkness into God's own light.
"All skirts extended of thy mantle hold,
When angel-hands from heaven are scattering gold."

Algona, Iowa. C. A. I.

CONFERENCES.

AUBURN, N. Y.

Drs. Bellows and Hale, Revs. F. Frothingham, Calthrop and Schermerhorn stopped at Auburn *en route* to the Buffalo Conference and improvized a conference *extraordinary* in the Universalist church of this place. The people came in numbers, and of course were quickened. There are some indications that conferences are catching, but the country has little to fear from such a contagion. The race would still be without fire had the primitive fire-builder failed to discover that two pieces of wood brought into close and active contact yields a heat greater than is possessed by both separately. The Unitarians are taking their first lessons in fire building and fire is a heavenly thing.

SUFFOLK CO., MASS.

We of the West, who, after weeks of advertising, and planning and saving of dollars for expenses, congratulate ourselves when eight or ten ministers meet, representing two or three hundred miles travel, as having done very well, can hardly attach any significance to a conference that is dished up after supper of a Sunday evening, where twelve societies are represented. But such a conference gathered at Mr. Hale's church in Boston on the 17th ult. Mr. Hale thought the Saratoga Conference was a very lively affair for a dying cause. Mr. Savage seemed to think that Unitarianism is just opening the door of progress. Mr. Clayden, from England, seems to have found zeal among the friends in America. Indeed, the *Register*, from which we gather our news, thinks this conference "is about to rise and shine."

NORFOLK CO., MASS.

This body remained in session from 10 A. M. to 4 P. M., Oct. 13th, and they had such a good time that the secretary says: "Although the clock marked the hour of four P. M., the time seemed too short." They must have had a good time, for Francis Tiffany read an essay, and they talked about it in the afternoon, and Miss E. P. Channing reported the Woman's Auxiliary Conference in the afternoon, and then they talked about work and elected officers. But O! brothers and sisters of Norfolk Co.: If you want to taste the full joys of a local conference, do as your brethren did in Illinois that very week. Bring your baggage and stay two days and three nights. Now you scatter the brands just as the pot begins to simmer, then the water boils and steam is up. But then we remember you are so crowded down there and it can't be done. Illinois sends condolence to Norfolk Co.

ILLINOIS FRATERNITY—QUINCY.

By the law of natural causation this meeting ought to have been a failure. It occurred in the midst of a great political excitement. The one topic of general thought and talk was the Indiana election.

Then, the working absentees were more numerous than at any other meeting since the fraternity was organized. The programme for Thursday was a wreck. All that was saved of it was the paper of Rev. E. S. Elder. Mr. Clute's paper filled a vacancy of the precious day.

Conspicuous, too, were the missing faces from among the pillars and supports of the fraternity.

Slim delegations from abroad and slim attendance from the city added to the gloomy outlook. Yet nobody seemed to know anything about disappointments; and at the close of the meeting everybody was satisfi d.

The opening by Brooke Herford contributed largely to this result. The Secretary did not hear him, but such frequent reference was made to the sermon during the Conference session as to reveal unmistakably the good impression made by it.

The papers read were good. There was not a poor one among them. Dr. Kerr looked after the boundaries of Science and Religion, and found each in possession of ample territory of its own. He saw the scientist and religionist as friends and fellow-workers in the cause of humanity. Each was in pursuit of truth in differing departments of the divine order. Both bore messages of peace and good-will to the human race. One complemented the other. A perpetual and eternal alliance was to be their final destiny.

Mr. Clute gave some impressions of his studies of Herbert Spencer. He spoke of his great merits as a thinker and revealer of scientific truth, of the influence he was exerting over the world, of the very bright complements that had been paid him. Mr, Clute thought the adulation given was extreme,—that Mr. Spencer was not above criticism, that his logic was sometimes limp, and that his positions in some instances were absolutely contradictory. He cited passages from his writing concerning God and matter, and fully justified the propriety of his theme—"Herbert Spencer *versus* Herbert Spencer." We could not help thinking, however, that equal skill might find use for *versus* similarly placed, in the writings of most authors, especially if they were voluminous.

Mr. Jones presented a beautiful word picture of Thomas Hughes as a man, as philanthopist, as a statesman an author; and then delighted the Conference with a ramble through the contents of that remarkable book,—The Manliness of Christ, —giving its argument and value.

An inspiring paper was read by Rev. E. S. Elder, bearing the title, "Religion Notwithstanding." Any report we can give of it within our limits would be inadequate.

The discussions attending these various readings were spirited but good-natured.

A special feature of this meeting was a lecture by Rev. Mr. Trask, formerly an Indian agent among the Utes, relating to the Indian Bureau management. It was listened to with thoughtful attention. Among those it called to their feet was Judge McCrarey, from Keokuk, who gave an interesting account of the rise and progress of the two Normal Schools in this country especially established for Indian youth,—both boys and girls,—one located in Virginia, at Hampton, and the other at Carlisle Barracks, Pa., and supported by voluntary contribution. One has 200 scholars, the other 60. So far the success had been gratifying. The Judge hoped much from them in the way of furnishing civilizers for their race.

A charming feature of the meeting was the Sunday School part of it. Out of Mr. Blake's school of 200 and over, he secured the attendance of some 50 or more in the Sunday School room for an hour, and with them went through one of the Unity Services, interspersed with additional music and recitation. The impression was most happy. The Conference wanted more Sunday School, and so another hour was set apart the next day for the discussion of its interests. With such satisfaction was this hour spent, that a vote was passed to make the Sunday School a special feature of the next session of the Conference.

Wednesday evening a good audience greeted Mr. Jones' word on the Ideal and the Actual.

On Thursday evening the platform was occupied by Messrs. Kerr, Covell, Elder and Jones, after which a *real* reunion was enjoyed in the church parlors.

The Conference re-elected its President, Kersey H. Fell, of Bloomington. It elected for Vice-President, Rev. Thomas Kerr, of Rockford; for Secretary, E. C. Switzer, of Galesburg; for Treasurer, C, Covell, of Buda.

The Conference also voted $25.00 to the Western Conference. C. COVELL, Sec'y.

SOCIAL SCIENCE—CHICAGO.

The third annual meeting of the Illinois Social Science Association was held in the Methodist Church Block, Oct. 7–8. The large attendance at the public sessions, and the marked degree of interest manifested in the essays and discussions, evince a growing regard for social science matters,—one of the best possible signs of the much-vaunted long-deferred "emancipation of woman." Though this association is still young, and in the experimental period of its growth, it has already accomplished great good in the encouragement it has offered to women in the scientific study of those social problems which they are constantly trying to bring to some satisfactory issue; and if it never did anything more than hold these annual meetings, where themes pertaining to the highest and best living are so ably presented and discussed, it would still have sufficient excuse for being.

It was to be regretted that the President, Prof. S. M. D. Frye, was unavoidably detained at her home in Bloomington, and that her paper with the very suggestive title, "Deaconesses and Sisterhoods," was not read. The programme was excellent throughout, comprising an essay by Mrs. Zina F. Pierce on "Co-operative Housekeeping," an admirable paper by Mrs. Hubbard of Chicago on "Home Training of Girls," an instructive essay on "Finance," by Mrs. Lucinda Chandler, and several other papers of equal interest and ability.

The business of the session consisted principally in the incorporation of the society, which, now that it is placed on a firm business basis, and under the able leadership of Mrs. H. E. Starrett, President elect, we shall look to see enter upon a field of extended usefulness.

MICHIGAN CONFERENCE—DETROIT.

Five years ago this Conference was organized with but three regularly settled Unitarian ministers in the State, and these three barely convinced of the wisdom of the movement. On Tuesday evening of the 19th ult., the eight busy workers who now represent the Michigan force, were all on hand to listen to the opening sermon by Rowland Connor, on "The Moral Man of To-day," whom he described as a different and higher type than the moral man of yesterday, conforming to the ethics of peace rather than the ethics of war. For the next two days a well-planned programme was carried out without omission, and a delighted audience of good size gave close attention to every part. Wednesday morning was given to a report of Mr. Kittridge, State Missionary, and a paper on missionary work in small towns, by Mr. Pardee. Both papers contain matter which will interest UNITY readers, and from which we hope to glean suggestive lessons for future pages. In the afternoon Mr. Sunderland read an elaborate essay on some of the "Physical Objections to Immortality," which forthwith precipitated the Conference in a lively discussion concerning atoms correlates, consciousness, and such things as Unitarian ministers are always supposed to delight in. Thursday morning was given to a most clear and sensible discussion of the Sunday School question, introduced most effectively by Mrs. Sunderland. As with the Illinois Conference, this closed with a discussion of a most vital State problem. This time it was the Civil Service Reform, discussed by Mr. Howland in such a satisfactory manner that arrangements were promptly made for its appearance in UNITY and subsequent publication as a Leaflet. Prof. Greene, of Ann Arbor, was re-elected as President, Rev. T. B. Forbush, of Detroit, as Secretary, and Geo. Stickney, Esq., of Grand Haven, Treasurer.

DEDICATION—BUFFALO.

While the Liberals of Illinois were conferring at Quincy, a goodly number of workers gathered within the new church at Buffalo, the most eastern of our western points. Bros. Hale, G. L. Hosmer, Schermerhorn, Frederic Frothingham and Shippen came from New England; Rev. Mr. Badland from Old England. Bellows, Calthrop, Camp, Badger and Cutter represented the Empire State, while Livermore, Bixby, F. L. Hosmer and Wendte represented the West proper. The dedication sermon was preached by Dr. Bellows. F. L. Hosmer and C. W. Wendte read essays, the former on "Two Theories of Religion;" the latter, "The Unitarian Church, its Faults, Virtues and Advantages;" and speeches were made all around. The occasion is reported as being an altogether happy one. Indeed it could not be otherwise,—a handsome new church, an united people, with the four standard-bearers there who for forty years have held the citadel of undogmatic religion in Buffalo. Mr. Wendte, in his essay, thus aptly and we think truthfully accounts for its having taken forty years to attain to this outward success: "The faith and principles of the church are wide-spread, but its membership is still small. One reason for this is the reaction following the era of dogmatic religion. Another reason is the personal timidity of those who have toiled to brave the disapprobation of old companions, and family relations deter many from joining a new church."

DEDICATION—CLEVELAND.

A happy day for our yoke-fellow, F. L. Hosmer, and his co-laborers in Cleveland, was Sunday, the 17th ult., and a great day for the gospel which Unity most loves. The day was beautiful; the audiences overflowed the handsome little church, which yields more beauty and home feeling to the dollar than any new church we have seen for a great while. Dr. Bellows preached a grand sermon in the morning; Dr. Hosmer and Mr. Forbush most touchingly recalled the labors of those who had gone before, and the congregation joined with the pastor in the following most impressive act of dedication:

In the name of God, above all, and through all, and in us all, we dedicate this house.

We dedicate it to intellectual freedom in the reverent study of the truth.

We dedicate it to kindly and helpful intercourse among ourselves, and to fellowship with all those who strive for whatsoever things are honest, just, pure, lovely, and of good repute.

We dedicate it to the upbuilding of character, and the growth of righteousness in conduct and life.

We dedicate it to the advancement, through ever-enlarging interpretation, of that religion whose manifestation and requirements Jesus has comprehended in love to God and love to man.

Here may faith, hope and charity abide. Here may human

life learn noble consecration. Here may sorrow find comfort and peace. Here may sin be touched to penitence and be restored to right ways. Here may the Eternal Goodness be brought home to all souls.

Establish, O Lord, the work of our hands: Yea, the work of our hands establish thou it! *Amen.*

The evening meeting consisted of stirring addresses strung upon the motto, "Freedom, Fellowship and Character in Religion," in which Drs. Bellows and Hosmer, Forbush, Wendte, Jones and Cutter, D. L. Shorey, Esq., Rev. Charles T. Collins, of the Congregationalist Church, and Rev. Mr. Perrine, of the Universalist, took part. A Cleveland correspondent of the *Independent*, lately wrote of the decline and the dying condition of the Unitarian Church in America. In response to this, Rev. Dr. Rexford, of Detroit, in his letter of congratulation, read at the dedication, said: "Unitarianism is the livest dead thing we have seen for a great while;" and James Freeman Clarke wrote: "If this be death, it must be like the death of the righteous, which leads one to exclaim, 'May my last day be like his!'"

CONFERENCES PROSPECTIVE.

The Wisconsin programme is ripening. The Conference at Janesville will begin Tuesday evening, November 9th, with a discourse by Rev. Brooke Herford of Chicago on the "Small End of Great Problems." Wednesday evening will be given an address by the President of the Conference, Hon. Jas. H. Howe, of Kenosha, followed by short speeches from Dr. Kerr, Gordon and others. Thursday evening Rev. J. Vila Blake, of Quincy, will preach the closing sermon. During the day papers will be read by Revs. G. E. Gordon, H. M. Simmons and others. The railroads return delegates for one-fifth fare.

The Iowa Conference meets at Iowa City a week later. The opening sermon is to be given by Rev. E. S. Elder, of Lexington, Mass. The Iowa force will be out in full, and a hearty meeting will undoubtedly be realized. These conferences are seasons of especial opportunity to the isolated members of our Unity band; and we hope as many as possible will avail themselves of the invitation to be present.

SELECTIONS FROM MARTINEAU.

"A perpetual exaggeration of small things will never make a great one."

"Beauty can no more exist in the moral world without *truth*, than without *light* in the natural."

"Duty has its artisan, who labors by prescription of the will; and its artist, who shapes forth the love within his heart."

"All the special goodness, grace and truth of historic men give pauses of blessed rest, and are not the week-day, but the Sabbath of the world."

"It is wonderful how often, when the artificial glass of judgment is thrown aside, and you trust the transparent air of a natural love, the vulgarities of a soul appear to melt away, and you are disenchanted of your fastidious scorn."

"The Godless lover of gain and the gainless lover of God are fanatics both, taking hold of the opposite ends of the same falsehood. And the truth which suffices to rebuke them both, is this: *that the kingdom of God is not a business set up in rivalry with worldly business; but a divine law regulating, and a divine temper pervading, the pursuity of worldly business.*"

"Wherever God so dwells with the soul as to impart his own character, and lift before our eyes the beauty of holiness, it is his supreme expression, as it is his rarest. Accordingly it is this which he selects for the supernatural revelation of himself which stands unique,—'the world made flesh'—the divine life humanized, the human glorified,—the blending of both in communion and reconciliation."

NOTES FROM THE FIELD.

J. LL. J.

"What news abroad i' the world?"

RUSSIA.—The Fairbanks Scale received the premium at the St. Petersburg fair. Just balances are the foundation of that Religion that looks to character.

THE NEW EDITOR.—S. J. Barrows, a man of considerable journalistic experience, assumes charge of the *Christian Register* Jan. 1st, at which time he vacates the Dorchester pulpit.

BOSTON.—A notable dinner was given to Thomas Hughes by his American publishers, Houghton, Mifflin & Co., at which Emerson, Longfellow and J. T. Fields formed a part of the literary constellation.

ART.—Ezekiel, the American sculptor in Rome, has sent colossal statues of Angelo and Durer to the Corcoran Gallery in Washington. A statue of Joan of Arc was recently unveiled at the place where she was taken prisoner in 1430.

—Mrs. Scott-Siddons has arrived in America.

RUGBY, TENN.—A good law, though inoperative, is always ready for use. Thomas Hughes is to protect the new colony from saloon demoralization by virtue of an old State law, which prohibits the sale of liquor within four miles of an incorporated school.

SCOTLAND.—The surplus plants cultivated in the Parks of Edinburgh and Glasgow during the summer, are to be distributed among the poor. There is an unquestioned connection between this amenity of life and the "Scotch Sermons" that are creating so much attention. Calvinism believes but little in the ministry of flowers.

ACKNOWLEDGMENT.—Received, by J. Ll. Jones, from G. H. Hosmer, fifty dollars, as the contribution of the East Church, Salem, Mass., to the Meadville Theological School Endowment Fund. This is a timely hint for others to go and do likewise. Evidence that some, at least, of the enthusiasm generated at Saratoga was transportable. UNITY will be glad to acknowledge receipts for so worthy a cause.

CAMBRIDGE, MASS.—Rev. F. G. Peabody becomes a lecturer at the Cambridge Divinity School. A young man, ripened by the best training and the latest scholarship, assumes the task of magnifying the office of the preacher in the eyes of other young men. We know of no better work to do for this generation. Men, not books, must still move the world.

COLOGNE.—The great cathedral is at last finished. The architect who, six hundred years ago, made the plans, is so far forgotten that not even his name remains, and a Protestant Emperor had much to do with the final celebration. What was begun in the interest of religion seems to have been completed in the interest of art. But who dare say that the last stone was not accepted as gladly by the Father as the first. Beauty, more than fear, is the open gateway of heaven.

WASHINGTON.—The *Woman's Journal* says that Mrs. Hayes' teetotal administration at the White House has materially reduced the liquor trade in that city.

—If you want to contribute reading matter to the Assy-

lums at Washington, mis-direct your newspapers and magazines, and instead of being sold as waste paper at the dead-letter office, they are henceforth to be distributed among the charitable institutions.

PHILADELPHIA.—Charles G. Ames now devotes his entire time to the missionary movement at Spring Garden Hall. His constituency is peculiarly youthful, industrial and *Friendly—i. e.*, a large number come from the Quaker meeting houses and the workshops of Philadelphia. It is at present a congregation in a hall. It will be interesting to see how far such a movement can take upon itself a churchly form without losing the spirit of the true church, or in other words, how permanency can be secured without sacrifice of present efficiency. We know of none more fitted to grapple with this fine problem than Bro. Ames.

HARVEST FESTIVALS.—This significant festival has been observed quite generally by our churches throughout the West. At Janesville, in the absence of a pastor, the service was conducted by the teachers. Blake's Service on Nature was used. The church was significantly decorated with autumnal treasures; the children took part in the services, and Collyer's sermon on "What a Leaf Said" was read.—At the Mission School in St. Louis, Mr. Udell, the Superintendent, re-issued the service published by the Western Unitarian S. S. Society two years ago, now out of print, and addresses were made by Revs. Eliot, Snyder, Learned, Bowser, and others.

UNITY HYMNS AND CHORALS.—This publication has run through the first addition and new orders may suffer a few days delay, while the second edition is passing through the binder's hands. The Liberal Churches at LaPorte, Algona, Ann Arbor, Cleveland and Bloomington have already introduced it and express themselves greatly delighted. One careful brother writes—

"I want to thank you and the rest of the brethren for 'Unity Hymns and Chorals.' It is charming. Just the book we wanted. Last Sunday we introduced it, using one of the choral responses with good results, everybody seemed delighted and I think we shall succeed in making the choral responses a part of every Sunday service. I am so particular about my hymn book that I cannot express to you my personal indebtedness for the choice hymns and tunes and admirable arrangement of the book."

SUNSET—SUNRISE.—Lydia Maria Child, whose holy age enabled her a few years ago to compile, perhaps, the most consoling and helpful book for the November of life ever published, entitled "Looking towards Sunset," has herself just passed through the sunset into the sunrise of that Perennial Day which is the hope of all nations, and for the existence of which seventy-eight years of such living as she attained to is the best evidence we know of. At once a practical reformer and serene mystic, the friend and would-be nurse of John Brown as he lay in Harper's Ferry jail, and the author of "The Progress of Religious Ideas," in which she anticipated, twenty-five years ago, much of the wealth which recent scholarship has discovered in the religions of the non-Christian world. She who in her younger years struck the "Liberty Bell," in her later life compiled the "Aspirations of the World," deserves more than a passing notice at the hands of those who are in such danger of losing the peace of the inner life in the turmoil of the outer. We hope in our next to procure a study of the latter book and its compiler.

THE STUDY TABLE.

Under this head will be noticed all books, pamphlets, and magazines received at this office from publishers, with price and such editorial comment as our space will admit; also such news of literary activities as will be most welcome to the liberal reader.

Any publications noticed in this column can be ordered from this office.

HOURS OF THOUGHT ON SACRED THINGS, by James Martineau. First series, $1.50. Roberts Brothers.

F. GRANT & CO., OR PARTNERSHIPS. A story for boys who "mean business." By George L. Chainey. Roberts Brothers.

LITERARY NOTES.

A. C. Armstrong & Son, following the plan adopted by them in the forepart of this year, in issuing their editions of standard books at reduced price, now announce a new edition of the works of the elder D'Israeli, in six volumes, same type as the old edition, reduced in price from $15 to $7.50. They have also just issued a new and holiday edition of the Girlhood of Shakspeare's Heroines, by May Cowden Clarke, in quarto, illustrated. $5.00.——The Chicago *Tribune*, as an item of news, informs its readers that Jean Ingelow has her new novel, Sarah de Berenger, in the printers' hands. The book was in the readers' hands one year ago. By the way, the poems of Jean Ingelow can now be had at a price which will enable the poorest-paid minister to own a copy. The Household Edition is reduced in price from $1.40 to 75 cents, N. B.—Discount to clergymen.——Self-Culture, by James Freeman Clarke, is one of the books which will, and deservedly so, command a large sale. It is one of those helpful books of which we never have too many. J. R. Osgood & Co.——The same firm will also issue immediately a new edition of the poems of George Arnold, a book which has been long out of print. They have also issued a new edition of Winckelmann's History of Ancient Art, in two volumes, and reduced in price from $20 to $9. The work is the standard.——Roberts Brothers issue a holiday edition of the Game Keeper at Home, with illustrations by Edward Whyneper. To those who enjoy a book that smacks of the fields, the green lanes, the woods, and all the other charms of out-door life, we commend books of this series, viz: The Game Keeper at Home, The Amateur Poacher, and 'Round About a Great Estate,—all issued in cheap editions by Roberts Bros. They have the same charm which has made The Coneperat Angler, White's Selbourne, and the various works of John Burroughs and Thoreau so thoroughly enjoyable. J. C.

MARTINEAU'S HOURS OF THOUGHT.

Mr. Martineau tells us in his preface that he found encouragement in printing this collection of sermons, in the fact that a collection printed more than thirty years ago "is apparently more true to the feeling of the present time than to that of the last generation." We feel sure that those who read these sermons will be very thankful that he did print them. The very first sermon alone, "The Tides of the Spirit," is worth the price of the volume to any one who feels a growing distrust of the value of the church and the Sabbath. As we read it over, there comes, not only the conviction of the blessedness of, but a thankfulness for this custom of church-going, which, beginning with our childhood, hallowed by the memory of parental love, follows us through life. There *is* a helpfulness—every church-goer can bear witness to it—in this coming together of families for a high and holy purpose. People are quickened and stirred to better things in this way, feel their mutual brotherhood, and the common fatherhood of God. He believes in the "*occasionalism*" of piety, and "would lay stress on the *intermittency* of the devout affections;" declares that it is only the lowest of God's manifestations that are least mutable, "whilst the highest have ever a tidal ebb and flow,—moving in waves of time, and surprising hidden inlets of space with their flood." With

him we would "crowd the pavements of the church with the aged and the young: make it the favorite store-house of earnest vows and living sacrifice: train its echoes to sweet and holy hymns, that shall blend soul with soul, and carry all to God; and thus sanctified, let it stand by night and day a silent witness to the world of invisible and heavenly things." Of man, who makes up the church, he says: "The worlds God has made *out of nothing;* but man *out of himself.* The one accordingly he has put under necessity; the other he draws with cords of love. * * Nature is only his fabric, and is not like him; Man is his child, and is susceptible of his image."

These sermons, like everything from Mr. Martineau's pen, are permeated with a beauty, a brightness, a clearness that carries conviction and fascinates to the end,—more like the human voice, speaking heart to heart, than like the printed page. They convict and humiliate us with their soul-searching rebuke, and we fully realize that "we must wield all the powers of the Will *repressively* against the lower impulses that solicit us, and *actively* in behalf of the higher, until the passions are subdued and brought into their proper relations with the spiritual nature, and we are thus lifted up unto our true sphere as the child of God," and "the mark of heaven is upon us and we must forever work, though in higher and higher fields." They awaken our intellectual perceptions and quicken our devotional aspirations. We arise from their perusal with a longing for the what we ought, and a loathing of the what we ought not to be. We find our faith in ourselves—our truer, better selves strengthened. We can be pure and true, and we will. We will no longer doubt our longings, our yearnings, our dreams of the good and the upright. He only voices the honest truth, and we feel it, when he says: "The skepticism which men affect towards their higher aspirations is often not an honest doubt, but a guilty negligence, and is always a sign of a narrow mind and defective wisdom." The second series of "Hours of Thought on Sacred Things" was reviewed in UNITY some time since. That and the volume before us, and "Endeavors After the Christian Life," published by the A. U. A., constitute a series of soul classics which not to know them is poverty, and to own them is perpetual wealth.

S. C. LL. J.

"F. GRANT & CO."

Another tale for boys, by one of their friends, who seems not to have forgotten his own boyhood. Some parts sound very like personal reminiscences. Through the story there runs a series of valuable hints to parents—of the wonderful influence the home talks between father and mother, on current topics, have in moulding the character. The comments on passing events take a deeper hold on the young life than the occasional precept. "More wickedness is caught by a contagious laugh than in any other way. Nothing seems very bad which is very funny." Then, oh friends, beware how you laugh over your "youthful follies" before children, and relate your "sowing of wild oats" for the amusement of the young. Teach children to call things plain, honest names. The boy would spurn *stealing* under that name, but may have less qualms of conscience if it is called "hooking," "cooning," or "filibustering," and "just for the fun of it;" and a lie seems relieved of most of its shame when it is "throwing them off the scent." "Let your yea be yea, and your nay, nay." Call things by their plain, honest names. Don't speak of a dishonest act as "a sharp stroke of business." May Aunty Patch and her sturdy son Prince be multiplied in every quarter, for the benefit of coming generations of boys.

S. C. LL. J.

THE UNITY CLUB.

Under this head will be devoted a page of each number to the study of that phase of social helpfulness and intellectual co-operation, represented by the various literary and educational societies that may be grouped around this name. Reports of work accomplished, programmes of study, questions, difficulties, and healthful hints for this department are solicited.

"FRIENDS IN COUNCIL," QUINCY, ILLINOIS.

This was the happily-chosen name of a company of twenty-two ladies who assembled in February, 1869, and organized for "mutual improvement." Concerning this assemblage and its results, the President speaks thus in the 11th Annual Address of last February:

"They were pioneers in their undertaking. The Soro sis of New York was in existence, but with that exception, I believe there was no similar organization in the United States. To-day, surveying our possessions—a building admirably adapted to our needs, amply and tastefully furnished, the walls adorned with pictures, the library shelves filled with valuable books—must we not say that the founders builded better than they knew, that the result has exceeded their expectations?

"But our improvement has not been one of outward surroundings alone. The early records show that at first the active work of the society devolved mainly upon a few; the many listened not because they had nothing to say, but because they were afraid to speak. If you will pardon a bit of personal reminiscence, I will confess that I never felt such trepidation at the heart, such tremor of the voice, as on the first occasion when I took part in the exercises of Friends in Council. It was only the reading of a prose extract of about two dozen lines from Longfellow. It was beautiful and appropriate to the day's subject, and I knew it to be so. Individually there was no one present of whom I stood in the least in awe, but there was something in the body collective that, after the manner of the heroic Eneas, caused 'my hair to stand on end, my voice to adhere to the roof of my mouth.' I have since felt far less embarassment in addressing a multitude of strangers than I did on this memorable occasion, and I dare say many of you could tell a similar story.

"This result has been mainly brought about during the last six years, and is distinctly traceable, I think, to the method then adopted and since continued of assigning subjects so that the work shall fall equally upon all the members and each shall be held responsible for the proper performance of her own part."

This little circle, embracing in its own circumference only thirty-five members, counts among its "infinite possibilities" ten or more societies which trace their origin to its influence or example, six of them also bearing its name. In 1871, "Friends in Council, No. 2," was organized in Lawrence, Kansas; in 1873, No. 3 came into being in Berlin, Wis.; in 1876, No. 4 in Marquette, Mich.; in 1878, No. 5 in Burlington, Vt.; in 1879, No. 6 in Rutland, Vt. With most of this sisterhood the parent exchanges occasional greetings, and rejoices in the prosperity of all.

It would be impossible in the space here allotted even to enumerate the subjects which have successively occupied "Friends in Council" from the beginning, but it may be of service to some younger society to know in what manner they are determined upon.

For several weeks previous to adjournment for the summer vacation, a box is kept upon the table for the reception of the slips upon which members suggest desirable topics for the coming year. When a sufficient number have been thus contributed, the Executive Committee (composed of the officers and five directors) takes them into consideration, decides upon one or several, and reports its choice to the society. If accepted, it is again referred to the committee for distribu-

tion into appropriate subdivisions, after which the programmes are printed, lots are drawn and each member knows her work and its date for the next twelve months. For example, in the programme below, a lady drawing "6—a" knows that on the third Tuesday of January, 1881, she must be prepared on the subject of "Banking," and also who are to be her associates in the other departments of Finance.

Considering that the club is composed almost entirely of women with family cares, busy lives and many distractions, it is worthy of remark that no such thing as failure ever occurs. If a member is prevented by sickness or other sufficient cause from the performance of her duty at the appointed time, she makes up the deficiency on a subsequent "Miscellaneous Day" which occurs on the fourth Tuesday of every month.

The following programme is the one upon which the society is at present engaged:

FRIENDS IN COUNCIL—1880-81.

"OUR COUNTRY."

(First and Third Tuesdays of Each Month.)

1. America Previous to Colonization.

(a.) Archæology. (b.) Aborigines.

2. Physical Geography.

(a.) Land and Water. (b.) Winds and Temperature. (c.) Flora and Fauna.

3. Natural Resources.

(a.) Mines, Quarries, Oil Wells. (b.) Furs, Fisheries, Forests, &c.

4. Comparison of the United States with other Republics.

(a.) Early Republics. (b.) Late Republics.

5. Comparison of the Government of the United States with other Constitutional Governments.

(a.) England. (b.) Germany.

6. Finance.

(a.) Banking. (b.) Stocks and Bonds, Stock Exchange. (c.) Contraction and Inflation.

7. Commerce.

(a.) Foreign Commerce. (b.) Domestic Commerce. (c.) Customs.

8. Engineering.

(a.) Civil and Military. (b.) Mechanical and Mining.

9. Inventions and Inventors.

10. Industries.

(a.) Arts. (b.) Manufactures. (c.) Agriculture.

11. Social Problems.

(a.) Labor and Capital. (b.) Immigration, Communistic Societies.

12. Educational Institutions.

(a.) Schools and Colleges. (b.) Libraries, Museums, &c.

13. Literature.

(a.) Prose. (b.) Poetry.

14. Art and Artists.

(a.) Architecture, Sculpture. (b.) Painting, Music.

15. Religion—Benevolent Institutions.

16. Types of Character, and the Influences which have produced them.

(a.) Eastern Type. (b.) Western Type. (c.) Southern Type.

BODY AND MIND.

(Second Tuesday of Each Month and the Fifth Tuesday of November, March and May.)

1.—(a.) Physiology.—Its Importance.—Its Relation to Mental Science and the Conduct of Life. (b.) General Physiology of Man.—His Material Composition. (c.) The Bony System.

2.—(a.) The Muscular System. (b.) Animal Mechanics, Dexterity, Grace, Exercise. (c.) The Vocal Apparatus—Language, Articulate and Inarticulate, Gestures, Facial Expression. (d.) Influence of Occupation on the Individual.

3.—(a.) The Digestive System. (b.) Chemistry of Foods,—their Digestion and Assimilation. Adulteration. (c.) Cooking and Preparation of Foods. (d.) Influence of Diet on Temperament and Character.

4.—(a.) The Vascular System,—Organs of Circulation. (b.) Forces that Propel the Blood,—Uses of the Circulation. (c.) Influence of Emotions and Passions on the Health, and especially on the Circulation, Blushing, Pallor.

5.—(a.) The Respiratory System. (b.) Mechanical and Chemical Phenomena of Respiration, Cutaneous Respiration. (c.) Atmospheric Air—Ventilation—Sewerage.

6. *The Senses and Their Organs.*—(a.) Organs of Touch—the Skin, Hair, Nails, &c.—Physiology of Touch. (b.) Organs of Taste—Savors—Physiology of Taste. (c.) Organ of Smell—Odors—Physiology of Olfaction. (d.) Organ of Hearing—Sound—Physiology of Audition. (e.) Organ of Vision and its Accessories—Light—Physiology and Phenomena of Vision.

7.—(a.) The Nervous System. (b.) The Brain—Its Variations in Size and Quality in different races and different individuals oi the same race. (c.) Is the Brain the Organ of Intellect? Views of Condillac, Cabanis, and others. (d.) Sleep, Dreams, Revery.

8.—(a.) Health—The Duty of,—Health as affected by Dress, Climate, Habits of Life, &c. (b.) The Household—Present Methods of Housekeeping—Economy, Waste, Hospitality.

9.—(a.) Amusements—Their Utility and Relative Importance. (b.) Social Life—Art of Conversation. Choice of Associates.

10.—Mental Culture—Methods of Study, Reading, Choice of Books.

11.—Æsthetic Culture—Influence of Surroundings, beautiful or otherwise.

12.—(a.) Moral Culture—Uprightness in Business and Social Relations. (b.) Religious Observances.

FOURTH TUESDAY OF EACH MONTH.

Order of Exercises.—1. Postponed Work from previous meetings. 2. Anonymous box. 3. Current Literature, Discussion of New Books, Notable Magazine Articles, Reviews, &c. 4. Original Articles. 5. Selected Articles.

[NOTE.—In explanation of the small attention given to Government in "Our Country," I may say that three years ago the society devoted some weeks to a study of the Constitution of the United States in its legislative, executive and judicial branches. The second topic, "Body and Mind," was chosen from the interest awakened in it when taken up as a subdivision in "A Course of Study in Modern Science," pursued during 1879-80.—A. B. McM., Prest.]

THE EXCHANGE TABLE.

F. B. C.

THE UNITARIAN HERALD, quoting the London correspondent of the Liverpool *Mercury* in regard to the withdrawal of Stopford Brooke from the Church of England, says: "From all that I can gather, the Rev. Stopford Brooke will carry with him nearly the whole of his congregation out of the Anglican communion into Unitarianism. They have for the most part, it seems, been educated up to the capacity of standing on 'the slippery plank of Theism,' and, even though they do not accept his negative conclusions, they will follow their old teacher. Mr. Gladstone was at one time an occasional attendant on Mr. Brooke's ministry when he had his little chapel on St. James' street, but he withdrew his admiration when Mr. Brooke praised John Stuart Mill. More than one member of the Government is a member of Mr. Brooke's congregation. The Judge Advocate is one of his most constant hearers. Of course Mr. Brooke must resign his Queen's chaplaincy. He will not again be heard in Westminster Abbey, where he preached last season a sermon on 'Is there a God?' which startled by its fervor; he will be excluded from parish churches, where his infrequent appearances used to cause a most welcome excitement. For this, however, he will be compensated by greater freedom in utterance. The Broad Church party is at the same time severely shaken. With the exception of Dean Stanley and Mr. Haweis, they will have no representatives among the popular preachers of the metropolis."

THE CATHOLIC TELEGRAPH makes us long to be a priest. "Man was made a little lower than the angels. When that man becomes a priest, he rises incomparably superior to the angels. The cherubim and seraphim who continually cry *Sanctus, Sanctus, Sanctus* before the throne of God on high cannot forgive sin committed against that God; cannot consecrate the body and blood of that God. A priest can do these things. They are the special prerogatives of the sacerdotal office."

THE ALLIANCE.—A Christmas card worth having. "The poet Longfellow has returned from Nahant, where he has been vacating. A sketch recently made by Mr. Longfellow of 'The Village Smithy' and 'The Spreading Chestnut Tree,' which he immortalized in his poem of 'The Village Blacksmith,' is to embellish a Christmas card. The first two lines of the poem,

> 'Under the spreading chestnut tree,
> The village smithy stands,'

have been appropriately selected as an accompaniment to the sketch."

—Great-hearted Robert Collyer says: "The very first person I want to see when I go to heaven—you may call me a heretic if you like—is not the Christ or the Heavenly Father; it is that little daughter, with her little sweet blue eyes and beautiful blonde locks, that was taken away from wife and myself in 1853. I believe, as I believe I am standing here, that the greatest joy of life hereafter is that it will be home over again—home better, brighter and more blissful than we have been on earth." Thousands of hearts will say, Amen, to the sentiment of those words.

—An Iowa paper prints a lecture given by Mr. Clute, in his church, Sept. 26th, on "Some Popular Misconceptions of Darwinism," in which he says: "The opposition to the Darwinian view of the origin of man comes largely from those who affirm that it gives man an ignoble origin. They launch their fiercest sarcasm and their strongest denunciations against those evolutionists who believe that man has come into existence by modification from the monkey. Let us therefore look at this position. Is there, necessarily, anything ignoble in the position of those who think that man has come from the monkey? Those who affirm that there is something essentially ignoble in this origin generally affirm that man was instantaneously created from a mass of dust. There was no human being in existence, when the word of the Almighty went forth, and instantaneously the mass of dust sprang into life, a human being perfect in all its parts. The instantaneous-creationist thus gets man from a mass of inorganic dust. The evolutionist gets him from a highly organized animal, possessed of most wonderful endowments in the way of bone and muscle, and digestive, respiratory, circulatory and nervous systems. Which now gives to man the nobler origin? It surely seems as if our instantaneous-creationist had the worst of the argument."

THE LITERARY WORLD.—A pointed reply. "Mr. T. B. Aldrich does not lay aside his pleasant fancy and neat touch when the formal work upon his novels is done. Somebody wrote him, asking particulars of the after-life of Richard Shackford and Margaret Slocum, whom he leaves in such tender relations at the close of 'The Stillwater Tragedy.' His answer to this complimentary question was a copy of the book, inscribed as the gift of 'Mr. and Mrs. Richard Shackford.' What device could have been daintier?"

—"M. Littre, the distinguished French philologist, whose monument will be his 'Dictionnaire de la Langue Francaise,' which he finished in 1873, after a labor of nearly thirty years, is serenely approaching his eightieth birthday, at Mesnil-le-Roi. Here, with his saintly wife, this sceptical academician is rounding off his long and busy and brilliant life with pleasures that do not satiate and cares that do not corrode. His work-table stands close to his bed, in order that he may easily change the pillow for the portfolio when the whim seizes him; and in his garden he finds much happiness tending his fruit trees. The newspapers had him dead and buried a year or more ago, but his eye is not yet dim, nor his natural force abated; and, as he cheerily puts it to his medical adviser, he is 'about to attain rejuvenescence *dans le sein de la grande nature.*' When madame returns from her devotions, it is often to find him engaged on a free-thinking contribution to the *Revue Positiviste.*"

SECULAR REVIEW.—"Providence" seems never to respect persons or things. "The great earthquake at Smyrna on the 29th and 30th of July seems to have been especially anti-religious, judging from the number of mosques and churches it destroyed. One Turk was killed in his oratory; and at Menemen all the religious edifices, both Mohammedan and Christian, were thrown down. At Horokeui, where orthodox Greek pilgrims are wont to resort, the havoc was very great, and many pilgrims were killed. So impartial, however, was this convulsion of mother earth, that it seems it will be impossible for either the disciple of the camel-driver or the follower of the carpenter to point to the earthquake as an illustration of God's preference, and as an evidence of the true religion. Had matters been so fairly conducted when the world was young, it is probable that Cain would never have invented and used the first shillelah."

HOME WISDOM FROM HOLMES.

"Life is adjusted to the wants of the stronger sex. There are plenty of torrents to be crossed in its journey; but their stepping-stones are measured by the strike of man, and not of woman."

> "No earth-born will
> Could ever trace a faultless line;
> Our truest steps are human still,
> To walk unswerving were divine."

"Language is a solemn thing. It grows out of life—out of its agonies and ecstacies, its wants and its weariness. Every language is a temple, in which the soul of those who speak it is enshrined."

"Every event that a man would master must be mounted on the run, and no man ever caught the reins of a thought except as it galloped by him."

"Apology is only egotism wrong side out."

Old books are books of the world's youth, and new books are fruits of its age."

"A moment's insight is sometimes worth a life's experience."

"When a strong brain is weighted with a true heart, it is like balancing a bubble against a wedge of gold."

"People that make puns are like wanton boys that put coppers on the railroad track. They amuse themselves and other children, but their little trick may upset a freight train of conversation for the sake of a battered witticism."

"Sin has many tools, but a lie is the handle which fits them all."

"Knowledge and timber shouldn't be much used until they are seasoned."

"It's faith in something and enthusiasm for something, that makes life worth looking at."

"There are a good many real miseries in life that we can't help smiling at, but they are the smiles that make wrinkles and not dimples."

"UNITY" SUNDAY SCHOOL LESSONS.—SERIES V.

Published by "Unity," Room 57, 75 Madison St., Chicago, Ills.
One set (12 Lessons,) 10 cts. 25 or more sets, 5 cts. each.

CHANNING,

AND THE UNITARIAN MOVEMENT IN AMERICA.

BY W. C. GANNETT.

(The references are to the one-volume "Works," Amer. Edition, and the new one-volume "Life," of Channing.)

Lesson XI.

CHANNING AS A SOCIAL REFORMER.

1. Channing's Last Twelve Years.

His Work at this time. Three periods in Channing's ministry, said Lesson III: first, the quiet *pastor* for a dozen years; then (1815-1830) the *religious reformer;* last, the Unitarian Controversy being over and the right of free thought in religion well established, from 1830 to his death in 1842 he appears as a *Social Reformer*, a Statesman of the "Higher Law," writing and lecturing on War and Intemperance, and specially on the Elevation of the Laboring Classes and on Slavery. First his parish, then New England, then the country, listened to him; and to parts of what he wrote on these last questions the world now listens, translating his words from language to language. He was so feeble during these years of private statemanship that often each hour's work was struggle. "I belong rightfully, to the great fraternity of working-men," he told the mechanics of Boston. "The longer I live, the more I have to do. We live in glorious times,—an age of moral revolution. Was there ever so much to do?" (*Life*, 516.)

Its Underlying Principle. Underlying all he wrote now was the same "one sublime idea,—the greatness, the divinity of the soul." Social reform, like religious reform, was to him but that idea in various application. This idea made the ground of his appeal to the people against War, to the drunkard for Temperance, to the mechanic for Self-Culture, to the rich for Brotherhood with the poor, to the slave-holder against Slavery. And this belief was the secret of his boundless faith in Social improvement. (*Works*, 924.)

Its Methods. And his methods in social were the same as in religious reform,—to state essential principles clearly, and leave details and practical plans to others; to address the mind and conscience, not the feelings; to separate an abuse from the abuser; to see both sides; to join no party, but do justice both by praise and blame to opposing parties,—alike to slave-holder and to abolitionist, for instance. It needed more than he and his sort to bring about reforms; but his calm voice reached ears on both sides that were usually deaf. Again then, a reformer to reformers. Listen to what Mrs. Childs thanks him for. (*Life*, 528, 456.) Do you say Yes to this next? "If by one wrong deed we could accomplish the liberation of millions, and in no other way, we ought to feel that this good, for which, perhaps, we had prayed with an agony of desire, was denied us by God, was reserved for other times and other hands." (*Works*, 734.)

(*The Talk.*—The thinker's workshop: what are his tools? What does he produce? Where do his wares go? Who are the harder day-laborers,—the hand or head-workers?—The calm voice reaches farthest, echoes longest. Why? Does it effect more result? Which is best in the long run, brilliance, or balance, of mind?)

Now for some of Channing's thoughts on the four subjects above mentioned,—good sentences to be talked *into*.

2. War.

The first American Peace Society first met in his study. (*Life*, 284.) "A nation's battle-honor *vs.* her true honor." (*Works*, 656, 660.) "A nation without reverence for right has no honor to maintain."—Battle-courage *vs.* that courage which is humanity's perfection." (*Works*, 658.)—"The Napoleons of history are Murderers." (*Works*, 663. *Life*, 278.)—"The military man is the only harlequin left us from ancient times." *Works*, 678.)—"Yet war is sometimes right." (*Works*, 648. *Life*, 466.)

3. Intemperance.

"Its essential evil is that it is the voluntary extinction of reason. It is *right* that the drunkard should stand a monument of wrath among his fellows: right that society should be taxed for him. I would it were taxed more." (*Works*, 100-101.)—"Moderate drinkers." (*Works*, 58.)—"Why total abstinence." (*Works*, 113.)—"Prohibition right." (*Works*, 22, 114.)—"The best friend to Temperance." (*Works*, 106.)—Yet Channing never took or advised the Pledge. (*Life*, 474.)

4. The Elevation of the Laboring Classes.

The uplifting of the poor Channing suggested as the *Unitarians' special mission.* (*Life*, 479-481.) He had much to do with forming Boston's reputation for generous charities. (The "Wednesday Evening Association:" *Life*, 465.) Sometime read slowly the whole of his address on Self-Culture. Here is the key-note: "A man is great as a man, be he where or what he may. *Man* is a greater name than President or King. The ground of a man's culture lies in his nature, not in his calling. It is the man who determines the dignity of the occupation, not the occupation which measures the dignity of the man. I know but one elevation of a human being, and that is Elevation of Soul. (*Works*, 12, 20, 19, 33, 42)—No outward lot is degraded but that in to which a man falls by vice; and on this principle affluence is often as degraded a condition as poverty for as many grow rich as grow poor by guilt." (*Life*, 480.)—"Manual labor when united with means of spiritual culture, will probably be found more truly educational than any other vocation." (*Works*, 61.)—"The degree of aid given to the individual in every condition for unfolding his best powers determines the rank of a nation." (*Works*, 661.)—"Of all classes in society the poor should be treated with peculiar deference as the means of counteracting their chief peril—the loss of self-respect." (*Works*, 105.)—"What! strike a *man!* (*Life*, 11.)

5. Slavery.

The last few years of Channing's life were the "Martyr-Age of the United States." (*Life*, 532, 569.) The South was growing solidly and aggressively pro-slavery, in the North the dreaded watch-word "Immediate Emancipation" was rising. To side with the Abolitionist even in New England, was almost outlawry from "good society." Channing took position slowly, but openly and firmly, on their side, although not in their party, defending their principle and character while criticising their violence of speech. Again he had to stand by himself, above, rather than between, the parties. Eight or ten strong pamphlets were his contribution to the cause.

"Brother May, I acknowledge the justice of your reproof. I have been silent too long." (*Life*, 528-530.)—"The Lovejoy meeting in Faneuil Hall." (*Life*, 551-563.)—"The great argument against Slavery: What! own a *spiritual being*! Grow *men* like cattle! Sell one's *child!*" (*Works*, 695-6, 712, 716.) "Better be slave than slave-holder. No fiend exhausting on us all his power of torture is so fearful as an oppressed fellow-creature. He may disarm the slave,—can he disarm the slave's Creator?" (*Works*, 706-921.)—"The slave-holder not necessarily wicked." (705, 811.)—"Channing's plan of emancipation." (726-9, 923.)—"Fugutive Slave Law *vs.* the 'Higher Law.'" (788, 848.)—"Rather Disunion than Slavery." (739, 891-7.)—"The two sublime principles of the Abolitionists: (1) Freedom of the Press; (2) the unutterable worth and inalienable rights of every human being." (*Life*, 566-8.)—"When a good cause suffers from the excesses of its friends, the true course is not to abandon it to despair, nor to surrender it to the frenzy of the populace, but to espouse and prosecute it with calm wisdom, enlightened zeal, and unfettered, fearless resolution." (*Life*, 534.)

Channing's predictions. "The South will secede." (*Life*, 534.) "Let Slavery be systematically proposed as the policy of the South, and a new feeling will burst out through the whole North. The fire, now smothered, will blaze out." (*Works*, 772.) "One kidnapped, murdered Abolitionist would do more for the violent destruction of Slavery than a thousand societies." (*Works*, 740.)—"Slave-holders themselves must initiate emancipation to have it a success." (*Works*, 725.)—"The fall of Slavery is sure." (*Works*, 770, 810, 924.)

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